

The **AMERICAN FRIEND**

July 17, 1952

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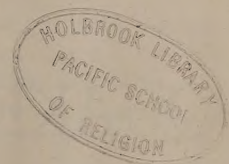
Francis Clark Brown

Friends Convene at Oxford

An Editorial

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MNF





FRANCIS CLARK BROWN

QUAKER IN CLAY

QUAKER IN CLAY

Francis Clark Brown, the sculptor of "Quaker in Clay" is minister of the Wabash Friends Meeting in Indiana, and a rising Quaker artist. Of this work he writes, "I had in mind Barnabas Hobbs and the deep spiritual character of the men of his time, and how their inward life shone on their outward appearance before all men."

A birthright member in the New Sharon, Iowa, Friends Meeting, Francis Brown was born in 1908. He received early art inspiration under John Elwood Bundy of Richmond. Upon graduation at Kokomo High School in Indiana, he received a scholarship to the John Herron Art School at Indianapolis. He studied under several outstanding artists—Hawthorne, O'Hara, Wood and others—including two well known Quakers, formerly of the Mooresville Meeting, Clifton Wheeler and Paul Hadley, who designed the Indiana state flag.

He began his professional career when he had his first painting accepted in the large annual exhibition of Indiana artists at the John Herron Art Museum in 1931, and since that time has won 32 major awards in art in the mid-west. Articles about his work have appeared in the American Magazine of Art, the Indianapolis Star Magazine, and other magazines, journals and catalogs. His paintings have been hung in a number of prominent institutes and galleries in the mid-west and in the east, and he has pictures in ten permanent collections in Indiana, including the Gary and Noblesville Public Libraries and the Union Street Friends Meetinghouse in Kokomo.

While in England this summer, Francis Brown hopes to do research and make sketches for his series on Quaker history to be painted in oil. Several paintings in the series have been begun, and one is near completion. There will be ten paintings in the series when completed in about two years. Francis Brown is a delegate to the Friends World Conference in Oxford from Indiana Yearly Meeting.

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Editorials . . .

Friends Convene at Oxford

AS THIS issue of *The American Friend* comes to the homes of readers, the World Conference of Friends will be but ten days ahead. This great occasion for which Friends have been planning will soon be history. It is important that it should be history-making. There is no effort of mind or nerves that can make it so. In the last analysis we can not make it significant, only God can do that, and then only as we through prayer and surrender come into "the life." That is our only hope—that Christ shall live in us!

Having given body, mind and spirit in planning for those days, we must now become relaxed, thankful and trustful. God speaks only to a waiting heart and the measure of Christ's presence is but the measure of our capacity to receive him. Like the fore-runner of old we must decrease that he may increase.

Who will be with us at Oxford? The nine hundred representatives? Yes, but also those concerned and praying Friends who were not able to come. They will be there and we must know that they are there in spirit and feel "the presence" in which they share. Others will be there in so far as we can find the spirit that impelled them: Fox, Barclay, Pennington, Penn, Woolman, Whittier, Rowntree, and a host of others who may again speak to our condition. Rufus Jones, Carl Heath, Pierre Ceresole, Elbert Russell and many others will in spirit sit with us as we come from the East and the West, the North and the South, to inquire of God's will for us today.

There is danger however that with all of this awareness a subtle form of sentimentality, a backward look may keep us from finding the main purpose. With all of the contributions of the past, whatever they may be, it is we *today, now*, who must find first hand and for ourselves the moving, empowering spirit of Christ. We cannot live by heritage alone. Any new impact upon our day must come through those who live today as they find an all-embracing, compelling love for men.

The words of Isaac Pennington may help to open our hearts: "The Lord caused his holy power to fall upon me, and gave me such an inward demonstration and feeling of the seed of life, that I cried out in my spirit, *This is he, this is he; there is not another, there never was another. He was always near me, though I knew him not . . . Oh! that I might now be joined to him and he alone might live in me.*"

Our Mass Atrocities

THE techniques of modern warfare, within the science of killing, have become so deadly effective that one hardly knows where to protest, aside

from opposing war in general. Yet there comes a point at which one's voice can no longer be stilled—it must speak out.

In our issue of July 26, 1945, when the fire jelly bombs were being dropped on Tokyo by our air force and men, women and children were indiscriminately being roasted alive, we called it, on this page, an "American Atrocity." This atrocity was only intensified, though perhaps made less cruel, when the atom bomb was dropped on Hiroshima—less torturing for many because its effect was swifter.

Now we hear of napalm (fire) bombing in Korea. Is it being practiced by both sides? If so one can at least understand the military type of justification that would be given for it. Is it being practiced by the United Nations forces alone? Is it being leveled at cities in which civilians—men, women and children, are again being tortured in open ovens that are worse than Buchenwald or Dachau? According to reports, it is. Perhaps there are other forms of technical warfare as terrifying, but the fire weapons of this generation do not end with a strike and an explosion. They not only cause suffering of the most intense degree, to civilians and military personnel alike, but they start uncontrollable conflagrations. From flame throwers to napalm to atomic bombs, a method of indiscriminate cruelty has been released into modern warfare. In so far as any nation takes the first step in this ordeal of fire, it should be forthrightly challenged by its citizens. It should be viewed as nothing short of an atrocity, even from the military point of view, to lead the world into this modern barbarism of fire weapons.

One can hardly speak or write against the worst forms of warfare without seeming to draw a line for the rules of battle. With the extreme sadism by which men in war torture one another, it ought to be clear, even to the tough military mind, why some Christians vow their determination to be done with war from the very first step and turn instead to the science and the arts of peace.

As We Take Wings

BY THE time these words are read, we shall be on a short schedule of visitation of Friends Meetings in Ireland and Scotland, preceding the World Conference of Friends at Oxford. Following the conference are the tercentenary observances in Northern England, a special summer school session at Woodbrooke, perhaps a few days in Wales, then the flight home.

Our companion in travel will be Leonard Hall, General Secretary and Editor for the Board on Christian Education of the Five Years Meeting. Incidentally, this Friend, whom we shall tag, in friendly

banter, "the Educator," for the travel record, will bring with him a good camera, a photographic eye, a saving humor and above all, a warm fellowship.

Beginning with the next issue of this journal, the usual editorials will give way to travel stories and interpretations. It will be a great inspiration to be again in fellowship with Irish, Scottish and English

Friends and then to meet them and other Friends from many corners of the earth when they come a thousand strong to Oxford. It will be a very satisfying experience and it will also be a happy day when we set foot again on the warm welcome soil of our homeland, near September first.

E. T. E.

Bearing An Ancient Witness Today

Strengthening Our Peace Testimony

By Elwood Cronk

THROUGHOUT their history, Friends have borne a number of testimonies. The passage of time, and the healing grace of God working in the hearts of men have rendered some of them of little importance today.

During the three hundred years that have passed since the first Quaker seekers went forth, certain testimonies have been more prominent than others. In the days of George Fox the testimonies regarding war, the hiring ministry, the payment of tithes, the use of the plain language, the hat honor, and the taking of oaths received a major portion of Friends attention. They suffered particularly because of their conscientious scruple again taking oaths.

It remained for Friends of another period to bear witness against the evils of slavery. An Epistle to the Ohio Yearly Meeting, written by Samuel M. Janney in 1844, contains some very interesting remarks on the growth of Quaker anti-slavery sentiment. The Epistle reads in part: "The first laborers in this righteous cause stood almost alone with a host of prejudices arrayed against them, but they placed their confidence in the arm of Divine power, bearing their testimony with undaunted firmness, yet in meekness and patience, until other faithful minds were convinced of the justice of their cause, and the concern spread from heart to heart, and from Meeting to Meeting, until the main body of the Society was prepared to adopt their views and change the discipline . . . Behold the meekness and patience of these faithful laborers! They sowed the seed, but it was reserved for another generation to gather the fruit." (From the *Memoirs of Samuel M. Janney*.)

OUR MOST POWERFUL TESTIMONY

In our own day the most powerful testimony we bear is our message of peace. I feel that there is a definite parallel between the progress made within the Society on the subject of

At this time, just a few days before the opening of the Friends World Conference in Oxford, Friends' minds are turning back to the vital religious testimonies developed during three hundred years of Friendly history, and also looking forward to the strengthening of those testimonies which have meaning and purpose for Friends today. In this article, Elwood Cronk discusses the peace testimony, with both the backward and the forward look which should characterize an anniversary. Elwood Cronk is a member of New York Yearly Meeting.

slavery, and the present need for education in the faith and practice of our Peace Testimony.

Job Scott, a Friend who lived at the time of the American Revolution, recorded some interesting thoughts regarding his faith in the rightfulness of the Peace Testimony. He wrote: "On the whole, I am renewedly confirmed, that however the burden-bearers of the present generation among us may hold on their way, or fall short and give back, the Lord will raise up a hand(ful) of faithful followers, who preferring Jerusalem's welcome to their chiefest joys, will press through the crowd of reasonings, and follow the Lamb whithersoever He leadeth them." (*Journal of Job Scott*.) It seems to me that this presents a fairly accurate picture of our Society today. Ancient though our Peace Testimony is, those who bear it are in the position of pioneers.

There is a great deal of work to be done, but we are going to have to become a great deal more imaginative if we expect to reach our goal. Peace committees need to extend their work beyond writing letters to Washington, or to the holding of a few meetings devoted to subjects relating to peace. Let us not neglect these important tasks, but we must also recognize that such a program does not really come to grips with the problem of why a

large portion of our membership has rejected the Peace Testimony. We need to engage in a great deal more direct educational work. This cannot be done very well in discussion groups, for in the main the unconvinced stay away.

The most effective place to start educating our membership is in the First-Day school. This can be done through the medium of stories of those who have met violence and oppression with the spirit of Christian love. The logical follow-up of this would be a study of the history, faith and practice of our Friendly profession of peace and goodwill toward all men. Let us remember, however, that our task is made increasingly difficult when the children return to homes where this most important phase of our Quaker faith is not completely accepted!

THE TASK OF COUNSELLING

With a background such as this, the task of those engaged in counselling young men of draft age will become less difficult. Those laboring in this most important field should not, however, wait until the day of reckoning has arrived. It seems advisable to begin counselling at least two years before a young man becomes of draft age. Above all, let us encourage our youth to express themselves, and to seek guidance from more experienced Friends.

What can be done to bring all Friends into closer unity in upholding our Peace Testimony? Those who feel the concern, and can carry out the task in the proper spirit of humility, might profitably engage in friendly labor with such as appear to be out of harmony with the profession of Friends. Many will immediately say, "This is something for the individual to decide—we must not interfere." Is it? Most of us spend a large portion of our time outside the healing influence of the Quaker meeting. Can our members, either young or old, really make up their own minds when they

are constantly exposed to an atmosphere in which the spirit of war prevails? How can we expect our youth to resist the great social pressure which is upon their shoulders if we have not prepared them to bear such a witness? Each one of us needs all the help we can get to aid us in closely following the tender movings of conscience.

DUTIES OF PEACE COMMITTEE

What are the duties of a peace committee? Most peace committees engage in the obvious task of keeping members of the Monthly Meeting in close touch with current affairs. Another function might well be to issue statement on such subjects as civil defense, and the taking of oaths. Such statements might well be directed toward the local community as well as to Friends. Many Friends do not deeply consider some of these fundamental issues. If such problems are presented during a period of calm, Friends are more likely to act in greater unity during an emergency.

We need to be constantly on the alert for new ways of presenting our message of peace. Particular care needs to be taken that no action on the part of any one of us has the effect of deterring others from making a complete witness. An incident in the life of John Woolman illustrates this very clearly. He was deeply concerned over the payment of war taxes, but he noticed that most Friends did not appear to share his concern. He

recorded his thoughts as follows: "To refuse the active payment of a tax which our Society generally paid was exceeding(ly) disagreeable, but to do a thing contrary to my conscience appeared yet more dreadful." He noted that there were some Friends in civil government who might be "called upon in their respective stations to assist in things relative to the wars. Such being in doubt whether to act, or crave to be excused from their office, seeing their brethren united in the payment of a tax to carry on wars, might think their case not much different, and so quench the tender movings of the Holy Spirit in their minds." (*Journal of John Woolman.*)

Let us not be too greatly troubled as to whether the things we undertake appear to be completely practical, or whether we think they will be accepted by men. If we are guided by the spirit of truth we will sooner or later reach the same spirit in others.

I am always impressed when reading Quaker journals with the number of instances in which early Friends acted without understanding the reason for their doing so. They followed the dictates of the Holy Spirit moving within them, and acted accordingly.

We have a great message to give. Thanks to three hundred years history of faithful labor in the cause of peace, we can speak with greater authority than any other religious body. We stand on the threshold of a great opportunity! Let us go forward confidently, and bear our witness before all men!

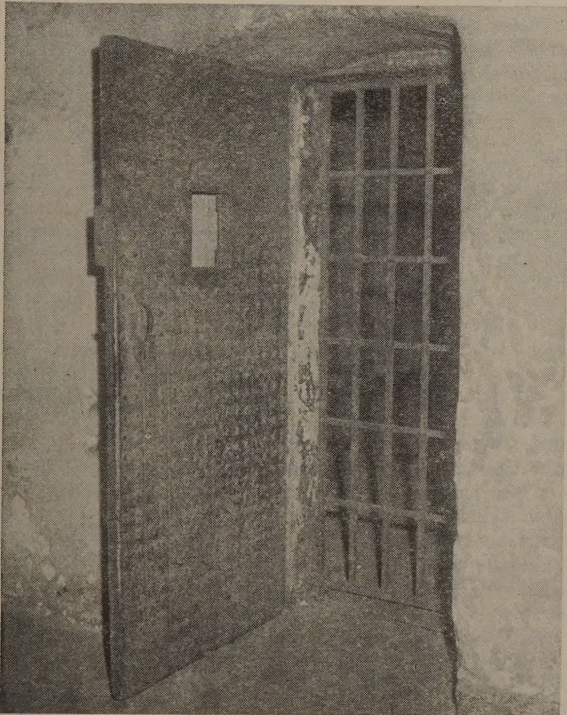
ON THE STATE OF OUR SOCIETY

THERE is much to discourage us about the strength of the Society in the United States. We seem splintered. We lack a dynamic ministry. We are not united in the application of Quaker principles. We are small. We are widely separated. We are losing members in some areas. And we seem at times weak and timid in speaking to the condition of this troubled, revolutionary world.

But there is also much cause for optimism about the Society of Friends in the United States today. There is renewed interest in spiritual life and a wide and growing band of Friends who are concerned about the deepening of our religious faith. Many Friends groups are learning to live in love and fellowship with Friends whom they have not known too well in the past. Quakerism is moving into new parts of the country and becoming a nationwide movement. Friends are giving increased attention to their younger members and taking a renewed interest in Quaker schools and colleges. They are more united than ever before in the work of the American Friends Service Committee and are forming new groups to speak as a body to their fellow-countrymen and the world. Through a few "Publishers of Truth" they are speaking to a growing group of friends of the Friends and Seekers outside the Society.

There is much to make us proud of the Religious Society of Friends in this country at the beginning of the second half of this century and on the threshold of the fourth century of Quakerism. There is much to make us believe that Quakerism can and will speak in more vigorous, dynamic and prophetic ways in the years ahead. God grant us the wisdom and the strength to carry out our mission in that fourth century of our Society.

Leonard S. Kenworthy, in
*Toward a Fourth Century
of Quakerism*



THE QUAKER CELL AT
LANCASTER

Friends at the Tercentenary Observances in the Northwest in England will be able to visit this famous "Quaker Cell" in Lancaster Castle. Here George Fox and Margaret Fell were imprisoned, as well as numbers of other Friends. Lancaster Prison is mentioned in the early Quaker journals, and is a reminder for us today of the strength and devotion with which the first Friends held their testimonies.

Photo by James Furbay

It appears to me that we who desire to be the servants of Christ must expect to do a part of our Master's work; which no doubt is to bear with the weaknesses and infirmities of human nature; and if we be favored to feel them, and not sink under them, we may be enabled in time to help others to bear their burdens; and it appears to me that all Christian travellers must expect to pass through, in their measure, the temptations and trials their Master did on earth.

ELIZABETH FRY

One Month in the U.S.A.

By Kathleen Lonsdale

One test of democracy between nations is the willingness to see one's own nation and people through the eyes of a visitor from a neighboring country. Such a review reveals something about both the visitor and those visited. Kathleen Lonsdale as an eminent English Quaker and scientist holds a real affection for Americans about whom she is writing. She was one of the British Friends to participate in the Friends mission to Russia of last summer. This article on her recent visit to the United States is reprinted from *THE FRIEND*, London, of May 9.

DURING the Easter vacation I went on a scientific mission to the U.S.A. and by flying both ways I gained an extra ten days that I was able to offer to American Friends, so that they could arrange for me to speak in various places in the Eastern part of the States. Although I had applied for my visa in early November, the clearance that is required, by the McCarran Act, for any scientist whose knowledge embraces atomic physics takes so long to achieve, that I only knew that I actually could go less than a week in advance of my flight. This gave our Friends in the U.S.A. very little time in which to organise meetings, but in most places they did so splendidly, sending out personal invitations to hundreds of people by post or by telephone. The result was, however, that my audiences were mostly rather sympathetic, and I had little hostile criticism.

In addition to meetings arranged by the American Friends Service Committee, I spoke to some arranged by the Women's International League, and others arranged by scientists in the Universities, generally on British Friends' visit to the U.S.S.R. Usually I stayed in private homes, and this enabled me to talk more freely and to get different views about the outlook of the non-Friend U.S. citizen today. Altogether I spoke at some thirty-six meetings (as well as giving six straight scientific lectures) and I lost count of radio talks and press conferences.

My travels took me from Boston through New York State to several towns in Michigan and then down through Pennsylvania and Maryland to North Carolina, back again through various places to Boston and then down to Washington again, this time when the cherry blossom was in full bloom and the capital was at its loveliest. Finally I followed the Spring up the East Coast again. I talked to

Einstein in Princeton, at the home of our Friend, Frank Aydelotte, mostly about my meetings with Soviet scientists; I visited the Bell Telephone Laboratories, while they were being picketed by strikers (as also on my previous visit in 1947. They assured me that there had been no strikes during the five-year period!), and had a really memorable reception from the children in Germantown Friends School, who put up their hands to ask questions twenty or more at a time.

I found a real thirst for knowledge matched only by an admitted ignorance of any sure facts about conditions in the U.S.S.R. "Is it really true that the Russians don't all go about bare-foot?" one boy asked. "Are you really sure that the Baptist Church was not packed with people in order to fool you?" and "Did you ask to see the slave labour camps?" were both typical, and not too difficult to deal with. Questions about the mental attitude of Soviet scientists were more searching and I did not always have answers.

I found also an almost complete ignorance of the way in which the Korean War is being carried on. American papers say nothing at present about napalm or phosphorus bombs, and are much more anxious to report the "split in the British Labour Party." One Conservative M.P. from Britain little realised what a bombshell he had dropped when he began a speech in an American college with the sentence: "The British Conservative Party stand four-square behind the Welfare State."

LESSENERD HYSTERIA

There is not so much hysteria in the U.S.A. today and there is, I think, a growing body of liberal opinion anxious for a less rigid attitude on the part of the Government, but not hoping for much until the November elections are over. But in the main, I was told, the lessening of hysteria is due to a feeling that the rearmament programme has put the U.S.A. into such a strong position that Stalin is obliged to stall for time. There is little hope of or desire for reconciliation or understanding. This feeling is not echoed amongst the scientists, who would gladly make new overtures of friendship towards their Soviet colleagues. There was among them, however, the fear that if they did succeed in persuading Soviet scientists or scholars to visit the U.S.A. the State Department would refuse them entry visas, the Press would insult them, and

the last state would be worse than the first.

I came away both invigorated and depressed. The Americans are a young, enthusiastic and virile people, bubbling over with energy and amazingly hospitable. Yet few, even of the kindest among them, realise that the sheer luxury of their lives cuts them off and alienates them from the rest of the world. The *Bulletin of the Atomic Scientists* recently carried an article by the director of an orphanage in Hiroshima, appealing for the "moral adoption" of Japanese orphans by Americans. \$2.25, he said, would feed, clothe, shelter and educate one such child for a month. It is the price of a dinner in the U.S.A., and they give it gladly; but what of the millions of orphans of whom they do not hear?

A SADDENING ATTITUDE

One of the attitudes that left me saddest was that of the elderly folk who, realising how much needed correcting in their own country, said publicly and with real feeling that young people must not be expected to stand out against these wrongs; they were at the beginnings of their careers and had too much to lose by being smeared. It was the older folk who must make a stand. Fortunately not all young Americans are prepared to be protected in this way, but the youth of America is being conditioned today to believe that a man's life consists in the abundance of things that he has, and there are far too few voices to tell him that it does not.

THE MORE YOU LEARN, THE LESS YOU KNOW

Allen Jay, prominent Quaker in the later years of the nineteenth century and early part of the twentieth, tells in his autobiography of his friendship with Isaac Brown in England.

Isaac Brown was a devoted lover and student of the Bible. Much of his time was spent writing commentaries on it.

Allen Jay tells: "I was sitting one day in his library reading when he came in and sat down. At once I felt it would be a good time for me to find out the meaning of a certain portion of Scripture that I had heard explained in different ways.

"So, turning to the passage, I said, 'Isaac Brown, what is the meaning of this passage of Scripture?'

"With a smile, he said, 'If thou hadst asked me that question forty years ago, I would have given thee an answer in a minute, but after forty years' investigation, I do not know what it means.'"

The Parish News
West Newton, Indiana

A D.P. FAMILY FINDS A HOME IN KOKOMO

By Merritt Murphy

MANY Friends have had illuminating and memorable experiences in recent years as they have helped replant in American life sturdy families uprooted by war and strife in other lands.

One of these interesting episodes in international brotherhood occurred at Kokomo, Indiana, this spring when members of Union Street Meeting were inspired to completely furnish a house in the short space of two days.

It all began with a telephone call from the American Friends Service Committee office in Philadelphia to the pastor, Norman Young. Could the church sponsor the Coniceak family, the telephone message inquired? The Meeting had made preparation for the reception of a displaced persons family, but it was to be another family at some future time.

Norman Young told the AFSC he thought it could be arranged. On Sunday morning four Sunday school classes made hurried arrangements and a committee consisting of Clarence Bugher, chairman, Jake Fox, Will Mason and Oran Williams held counsel. On Monday morning members of the Quaker Questers, Golden Rule Leaders, Fellowship Class and Hockett Class began searching their individual homes for things that could be used to furnish the house. Automobiles and trucks began moving back and forth to a house the church had available. Members organized their work and began putting the house in order. They even cleaned the wallpaper.

By Tuesday night the house was ready. Young married members of the Quaker Questers class had furnished the dwelling's two bedrooms. The Golden Rule Leaders, older married persons, had the kitchen, pantry and bathroom equipped and in order. The Fellowship Class, a middle-aged group, had assembled dining room furniture, and the Hockett Class of older women contributed linens and living room furnishings. The only purchases needed to completely outfit the house were two linoleum rugs and a kitchen cabinet.

By the time the train bringing the Coniceak family arrived Wednesday the house was ready—even to a hot supper consisting of pork chops, mashed potatoes, macaroni and cheese, topped off with peach pie for dessert.

Coniceak, a skilled cabinet maker, speaks only a few words of English besides his native Romanian tongue. His wife is Polish and speaks no English. The third member of their

family is a four-year-old son, Peter. They were met at the train by the pastor, a reception committee and a Kokomo couple, Mr. and Mrs. Nick Kodrea, who offered their services as interpreters.

In a strange land and among strange people, bewildered and uncertain, constraint and reserve were displayed by the family until a Kokomo "tiny Friend" walked up to little Peter Coniceak and handed him a gift of toys. The child forgot his shyness as he responded like any other normal youngster with an interesting toy, and his parents relaxed and smiled as they realized that at long last they were safe "among Friends."

THE UNITY BROUGHT BY THE CHRIST WITHIN

FROM THE EPISTLE OF THE RELIGIOUS SOCIETY OF FRIENDS OF PHILADELPHIA AND VICINITY
1952

Within our Religious Society we see progress towards unity in our organized efforts. We ask whether we have a further calling in the achievement of a deeper harmony; and not merely a harmony of uniformity, for many divergencies of opinion are manifest among us. We know and daily seek a refreshing singleness of heart, by which each is engrafted onto others. Such unity lies far deeper than intellectual agreement alone. The root of this uniting experience we know to be the Christ Within, whose love tempers our differences and corrects our errors, yielding a tenderness that pleads to each of us for the other, a wisdom that speaks searchingly to our individual conditions, a steadiness that sees all matters, however complex, in their entirety. This is the state into which we would come more fully and into which we would learn to lead others.

RICHARD FAUX TO HEAD YOUNG FRIENDS DEPARTMENT

Richard Faux, who has served as pastor of the Friends Meeting at Noblesville, Indiana, for the past two years, has accepted the position of Young Friends Secretary for the Five Years Meeting, beginning in September. He will be the first full-time secretary and editor of the Young Friends Department since 1948. A fuller report will appear in the July 31 issue of this journal.

Pendle Hill News

REUNIONS IN EUROPE AND AMERICA

Three reunions of former residents of Pendle Hill are planned for 1952; two in Europe and one in the United States.

A meeting of former Pendle Hill students and lecturers will be held during the Friends World Conference at Oxford on Wednesday, July 30, from 3 to 4:30 p.m., the place to be announced. Elizabeth Martin-Clarke, The Penn Club, 22 Bedford Place, London W.C. 1, is in charge of the arrangements for this gathering. The Old Woodbrookers' Association will meet on the following day, July 31, and it is expected that some persons will want to attend both events.

A reunion on the Continent is scheduled as a part of the International Gathering to be held by the Association of Woodbrookers in Holland at Barchem, The Netherlands, from August 18-23. Former Pendle Hill residents are invited to attend this conference; the topic is "Toward Integrated Living." Time will be available for a Pendle Hill meeting, and someone representing Pendle Hill or the Pendle Hill Fellowship is expected to be present. Pendle Hill people who plan to go to Barchem should register for the conference as soon as possible. The address of the Barchem secretariat is: Barchem, Gld., Woodbrookerhuis, The Netherlands. The fee for the entire conference, including excursions, is 90 Dutch guilders (approximately \$23.75.)

The 1952 reunion at Pendle Hill, the third in the present series, will be held Friday—Monday, September 19-22. The topic "The Pendle Hill Experience in Practice" has been selected.

These reunions are sponsored by the Continuation Committee of the Pendle Hill Fellowship. The Fellowship was established at the 1950 reunion "to promote and extend the work, life and spirit of Pendle Hill."

Frank McDonald, Secretary
The Pendle Hill Fellowship

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God does not punish. He would never get to the end of it. He creates something new.

Pierre Ceresole

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Windows for the Crown Prince, by Elizabeth Gray Vining; J. B. Lippincott Co.; 320 pages; \$4.00.

In the early days of Quakerism, whose 300th anniversary we celebrate at Oxford this summer, it was not unusual for a Friend to start off on a far journey to a fabulous Kingdom, such as Turkey or Russia, with a religious concern for the exalted ruler of that land. In 1946, Elizabeth Gray Vining made a modern pilgrimage to far Japan, which lengthened into four crowded years, in much the same spirit. But one significant difference made her task in some ways easier, in some ways harder. For the Emperor of Japan himself, but recently divested of his traditional aura of divinity, invited her to come to tutor his heir. Therefore many of the difficulties of a religious mission, such as a place to live, furniture, secretary, servants, interpreter, were all smoothed away. On the other hand, under these conditions, to fail in what she dreamed of doing for her adolescent pupil would have been a correspondingly sad fiasco. How she succeeded in taking much of the stiffening out of the ancient ceremonial surrounding the Crown Prince, in giving him normal, youthful fun and a wholesome attitude toward life and people, besides the academic subjects required, forms the fascinating fabric of this book.

WINDOWS ON JAPAN

Since Elizabeth Vining is an experienced writer, her book is well planned and written. It opens windows for us not only on Court life, the Imperial Family and the Crown Prince himself, but on many other phases of life in devastated and disillusioned Japan. In reading along, you can satisfy your curiosity on the Japanese attitude toward the occupation and General MacArthur, on the War Crimes Trials, on the question of rearmament for Japan, and many other timely topics. You will also be fascinated by the descriptions of customs, manners, dress, birds, flowers, landscapes and people which make the country live in your mind. Astonishment will overwhelm you as you realize how many unheard of princely activities this quiet Quaker lady managed to get started. We can hardly imagine a wee boy of three being separated from his family, installed in his own palace with his own retinue of chamberlains in morning coats and striped trousers, visiting



ELIZABETH VINING AND THE CROWN PRINCE

his parents and brothers and sisters once a week, and never sleeping without a grown man in the adjoining room. Always followed, always supervised, how could initiative develop? What a satisfaction it must have been to his American teacher to see, before she left, the Prince living part-time in a dormitory with other boys, and to be invited to parties and entertainments and excursions which he had planned himself, and to listen to speeches and read essays for which he had chosen the subjects and done the research.

The Imperial chamberlains at first were very watchful, if not openly suspicious of the American lady, and it was a great victory for her when they finally felt safe to leave her alone in the classroom with her pupil. This confidence progressed to the point of allowing the Prince to go alone to pay a visit at the Vining summer cottage. His entourage were all left in the village, and for the first time he slept unguarded by a chamberlain.

Needless to say, Elizabeth Vining grew very fond of her pupil, and his personality becomes very real to us as we read. "Most of the time," she writes, "the Prince was to me a pupil, a very special pupil, to be sure, but primarily a growing boy of whom I was very fond, whom I wanted to help, and to whose development I gave a great deal of thought." Of her first conference with the Emperor and Empress about the Crown Prince's education, she writes, "The hour or more of very frank and direct exchange of ideas . . . is one of my most cherished memories of Japan. It was neither superficial nor limited and we discussed most of the problems inherent in the education of a Crown Prince

in a changing world, the tug of tradition, the aftermath of the war, the confusion of the modern world, the personality and needs of this particular Crown Prince, and the sources of religious faith . . . We closed with the hope that the Crown Prince might grow up in a world in which he could make a real contribution to peace."

While this book is enthralling for any reader, it is especially so for one who has lived in Japan, though in entirely different circles! What an added pleasure, then, it was to find that one of the Crown Prince's chamberlains, a Christian and a "very fine, sincere man," was a member of our student dormitory family, both in Mito and later in Tokyo. Again, it is heartening to know that Elizabeth Vining's busy life in Court circles open to so very few did not keep her from regular attendance at Friends' Meeting and from carrying on a meditation group in her own home, and speaking for and associating with Friends' activities at every opportunity. The little, struggling group of Japanese Friends has been greatly strengthened by her dedicated spirit.

ADMIRATION FOR WOMEN

After our years in Japan there is another common experience with Elizabeth Gray Vining, and that is a great admiration for Japanese women. Their quiet acceptance of difficulty and disaster, their self-effacement, their love of beauty and of character and their spiritual perceptivity are treasured memories. And for Elizabeth Vining, one suspects that while her princely pupil drew out her greatest love, her greatest admiration and respect went to his beautiful, gracious and understanding Mother, the Empress of Japan.

Now if only some member of the Imperial Household or family would open windows for us in the other direction, and write a book about what Elizabeth Vining's four years in Japan meant to them, our picture of this extraordinary present-day Quaker embassy would be complete.

ESTHER BALDERSTON JONES

Esther Jones, together with her husband, Earlham College President Thomas E. Jones, served in Japan from 1914-1924 under the Mission Board of Philadelphia Yearly Meeting.

Windows for the Crown Prince has been favorably reviewed by the major literary magazines, and is now in fourth place in the non-fiction best seller list of the New York Times Book Review.

The Happy Season, by Mireille Cooper, illustrated by Jocelyn Cooper Campbell; Pellegrini and Cudahy; 214 pages; \$3.50.

Members of the 1917-1920 "Mission des Amis" who were in Paris remember the friendly twins, Rita and Mireille Burnan. Daughters of a famous artist, and traveled in many countries, they shared with the Mission their contacts with museums and studios, their knowledge of languages and music. From her home in Jordans, England, Mireille has written this story of her family at their summer home in Sepey in Switzerland.

Six brothers older than the twins, the parents, uncles and cousins, devoted servants and neighboring farmers, are the companions of the lively little girls. Through the hot months they follow the beloved routine of farm life, of family visits, of the long Sunday trudge to chapel. Mischievous brings its punishments, teasing brothers are slave drivers one minute, heroes the next. The farm country in a high valley, woods close to the fields, distant glimpses of the Alps, is vividly described. From the time the children "take in one leap the three steps from the train," and climb to the Chateau, until, loaded with treasurers of cow-whips, nuts and fruit, they go back

to France for the winter, life has been full of family adventure. The setting may be in a land foreign to us, but memories of similar situations will stir in many hearts.

Dorothea Jones Downing

Christ in Poetry, compiled by Thomas Curtis Clark and Hazel Davis Clark; Association Press; 412 pages; \$3.49.

Christ, being the central reality of the world, from whom the years recede and the years advance, is naturally a center of poetry. He is God, about whom all the poems in the world center even when they seem to come from star or stone, from the passions and ecstasies of man, from the flaunting sheen of a flower.

This excellent compilation of poems about Christ finely ends with Lanier's great lines:

Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal Christ?

And Christ in poetry is the Crystal, the good paragon, the incredible God flooding the flesh of man.

If this is so, the poems about Christ that an anthologist selects must be of supreme quality. Here there are great poems long tested by time—from Ten-

nyson, Longfellow, Lanier, Christina Rossetti, the Brownings, Francis Thompson. It is unfortunate that the greatest of modern poets—G. K. Chesterton—who has written some of the greatest poems about Christ, is not here represented. And I miss also Whitman's "To One Crucified." But these time-tested selections, on the whole, are true and great.

Of the moderns, there is an excellent representation—which includes even some five poems of my own. Myriam Page, a student of mine at Earlham, is represented. Thomas Curtis Clark, Edith Lovejoy Pierce, Edwin Poteat, and especially Arthur R. McDougall, Jr., have poems of depth and beauty here. Indeed to notice adequately all that is fine, one would have to list the names of almost every author. There are poems that, it seems to me, do not belong here—for example, Robert Buchanan's "The Image in the Forum." In general, the great poems here, as always, are of Christ who is God, not of Jesus who was man. Beyond all humanism and mere ethics, we can rise here to the central Reality from which stream suns and worlds, beauty and wisdom, love and life, in the divine paragon, the crystal Christ.

E. Merrill Root

SONGS

I heard all of heaven in the voice of a lark,
But the lark couldn't teach me to sing;
My heart only sang when I stopped to help
A lark with a broken wing.

Avery D. Weage

DOUBTERS

Never squander pity
On dullard, slave, or clod:
Save your tears for the cynic
Who doubts or barters God,
Intellectual Peters
Who drown their faith in fact,
Money-grubbing Judases
With business to transact.
Never label hungry
Those with Faith for bread;
Lowliest waif and beggar,
Believing, shall be fed.
Only they starve and shrivel
Who eat a skeptic's rind;
Railing at others' worship,
They are pilots flying blind.
Never waste your pity
On the lame, the poor, the unshod:
Weep only for the doubter
Who denies a living God.

Margaret Lathrop Law

THE TREMULOUS BELLS

(An Epistle to Loving Hearts Everywhere)

The names of all places I know
Chime with secret bells,
Ramallah, Cicero . . .
In Nashville and a dozen Laurels
Unnumbered birds like bells
Swing loud where no bough grows.
(Did you ever hold a sparrow
Hands hot where his heart swells?)
Richmond, Beloxi, Cairo
Are singing citadels
For flocks of heart-strung bells.
In Highgate, Quebec, Brussels,
The fledgling gracenotes blow
Their inviolate, dovesoft spells
Where the recalcitrant go.
It only takes the invisible winging
Of the least of these heart-shaped cells
In Cornwall, Galway, or Courcelles
When leafbuds of love are springing
To start the tremulous bells
In Glens Falls, Kiev, or Oslo
Ringing.

Dorothy Mumford Williams

WIDELY-SCATTERED FRIENDS CONVENE AT CENTRAL CITY

Those who followed Editor Errol T. Elliott via his travelogues on his trip through Nebraska Yearly Meeting a year ago will have little difficulty in picturing the arrival of Friends as they gathered this year at Central City, Nebraska. Out in the wide open spaces, one does not gather the family together and drive to Yearly Meeting within a few minutes.

Yearly Meeting folk had already begun to gather on June 1st for the Baccalaureate services of Nebraska Central College. Howard Dooley, a graduate of the college, now Protestant chaplain at Boys Town, brought the sermon. The night of June 2 was Commencement, held at the Meetinghouse, with Murray C. Johnson of Marion, Indiana, giving the address. Many more Friends arrived in time to begin the Ministers' and Workers' Conference on June 3, also held in the Meetinghouse. This was under the direction of Lloyd Hinshaw.

Nebraska Central College campus was the scene of renewed friendships by Wednesday morning, June 4, when the sessions of the Yearly Meeting began. License plates and the register showed that folk had come from nine states—South Dakota, Nebraska, Colorado, Oklahoma, Pennsylvania, Indiana, Kansas, New Mexico and Iowa. Thus began the forty-fifth annual session of our Nebraska Yearly Meeting with the following chosen as clerks: Presiding Clerk, Dale V. Benton of Haviland, Kansas; Recording Clerk, Vivian S. Watson of Central City; Reading Clerk, Roscoe B. Townsend of La Junta, Colorado; and Announcing Clerk, Richard Brown of Pueblo, Colorado.

The Bible Half Hour was led by Dr. S. Arthur Watson, President of Friends University. The inspirational messages on Wednesday and Thursday evening were brought to us by Murray C. Johnson, chairman of the Board on Evangelism and Church Extension of the Five Years Meeting. He also spoke effectively following the report of Lyman C. Platt for the Public Morals Committee.

Merton Scott, secretary of the Board of Peace and Social Concerns for the Five Years Meeting, was in attendance throughout the sessions. Following the report of Robert H. Jay on the Yearly Meeting work on this, Merton Scott brought a challenging message for better understanding, as becomes Christians. Wilmer and Joan Tjossem, with their young son, from the Des Moines office of the American Friends Service Committee, were appreciated throughout the sessions. Wilmer Tjossem spoke of his

part in the work, following the report of President O. W. Carrell for the work of the Committee.

Raymond D. Mesner gave the report for the Friends Committee on National Legislation and also his report on Nebraska Central College, as chairman of the Board of Trustees. A special Minute was entered on the records for the services rendered by the retiring board members—Raymond Mesner, Grace W. Gibson and Leslie Solt. Raymond Mesner has been a member of the Board of Trustees for twenty-seven years and president of the board for the past twenty years.

Guy W. Solt, a member of Central City Meeting, though living in Lansdown, Pennsylvania, was helpful throughout the sessions, bringing factual and inspirational messages concerning the American Friends Service Committee and on other topics.

T. Clio Brown, Yearly Meeting Superintendent, gave a comprehensive report of the work he has done. In this year he has travelled more than thirty-one thousand miles.

At the meeting of the United Society of Friends Women, Mabel Hawthorne brought news, stories and other interesting items concerning our work in Africa. Blanche Allen of Hay Springs was elected President. The young Friends had a picnic and recreation on Friday afternoon, and had charge of the whole Yearly Meeting Friday evening, with the message brought by S. Arthur Watson.

The concluding Minute was read at close of the morning session on Saturday, Friends bidding farewell before starting the hundreds of miles which separate us through the year, purposing to meet in Colorado Springs, Colorado, in 1953.

M. Herbert Watson
Laura Hurt
Corona Rayle Cook

JAMES R. FURBAY TO SERVE AT MOORESVILLE, INDIANA

James R. Furbay, who terminated his position as Managing Secretary for the Friends Publication Board in June, has accepted a call to the Friends Meeting at Mooresville, Indiana, where he will begin service as pastor in September. James Furbay served with the publication Board for five years, and before that held pastorates at Marion, Indiana, and Des Moines, Iowa. This summer he and Ethel Furbay will attend the World Conference at Oxford, joining a touring group previous to the Conference through France, Switzerland, Germany, Holland and England, and visiting in England after the Conference.

A NON-REGISTRANT SPEAKS

The Friends House Meeting in Los Angeles, California sent us a copy of a letter by a young man, Peter Klopfer, defining his position and stating his views for refusing to be inducted into the armed forces. Below is printed a portion of this letter, which we think will interest Friends in general.

There is that within us, I believe, that transcends purely rational analysis, that creates a common bond between all men, that sets us in direct communion with God. It is in obedience to this inner light, a belief in the fundamental wrongness of deprivation of human life—these obligations which transcend national ones—that I cannot support those agencies which would teach men to kill. "It has been found that when men are more concerned with expressing their own creative goodwill than with suppressing what they consider the evil in others, and have tried more to understand others than to bend them to their will, they have awakened a response." Can we believe this and yet support a group that would teach us to hate? I cannot. Nor can I believe that man is so unintelligent as to be unable to find a solution to the problems he faces. Such a solution will not be found by a repudiation of Christian ideals and a turning to the sword. It will be found through open-minded searching, through a willingness to remove the beam from one's own eye before turning to the mote in the eye of one's brother. It will be found by individuals and nations who are determined not to give tit for tat, who are convinced that it is folly to refuse to be good because Johnny won't be good, and who are resolved to "be good first and show others the way." I believe it is wrong to kill. I cannot believe in God and violate His laws. I cannot, therefore, cooperate with the selective service system nor "ever for a moment, or in the least degree, resign my conscience to the legislator."

Peter Klopfer

It (Pennsylvania's new loyalty oath) carries a superficial and unreal implication that we have only to close our minds to communism in order to save America. Although I am neither a Communist nor a subversive, I must say no to the spirit of the oath.

Paul G. Goulding, a Quaker schoolteacher who refused to sign the new loyalty oath for public employees in Pennsylvania.

The Sunday School Lesson

Prepared by Russell E. Rees

For August 10—The Beginning of the Kingdom

1 Samuel 9:1, 2; 10:17-27; 13:5-7, 19-22

The attempt to unify the tribes of Israel began with Moses and his leadership. The declaration of the Ten Words or commandments was a major step. The conception of God as the one God of Israel was another unifying influence. The attempt to establish a form of government and procedure was still another. But in spite of all these, the tribes which crossed the Jordan river were still individualistic and uncooperative. During the years of the settlement in Canaan distance and local interest worked against unity.

The influence of Samuel must have helped greatly toward more and better cooperation, yet he was the first to see that someone of more commanding presence was needed to accomplish the full unity of action demanded by the time. The selection of Saul, son of Kish, to be king, needs to be seen in the light of this history. Samuel, whether rightly or wrongly, was impressed by the outward appearance of Saul who was "from his shoulders and upward higher than any of the people."

Saul is a disappointing figure. It must be said that he did not seek the kingship, it was thrust upon him. At first he was deeply moved by the responsibility, and treated the call to the kingship as the call of God, even being for a time so moved by the words of Samuel that he experienced a heightened religious exaltation along with the prophets. But altitude is dangerous, and soon the weaknesses which were already in the man began to make themselves felt.

The call of God and the honor of men is either triumph or tragedy. Religious history records the stories of too many men who were not able to keep their equilibrium in the face of success and responsibility. One of the temptations of Jesus was to use the gift and the call of God to personal advantage. His glory is that he turned his back on all these inviting byways. Saul was not able to do this. Personal feelings, jealousy, fear of the popularity of others began to take the place of humility, goodwill and loyalty to the will of God.

This is one of the illustrations of the Biblical affirmation that "man looketh on the outward appearance, but God looketh on the heart." No doubt Saul played an important part in bringing

unity to a divided people, but he also contributed to certain drifts toward a kind of secular attitude, a dependence upon military methods, and a failure to follow carefully the will of God for the nation. His failure was inward, not outward. It was a lack of spiritual integrity, a dependence upon his physical stature rather than upon his consecration to Jehovah and his faith in the power of God.

Men are not fitted for high office because they are tall or handsome or smart. Neither are they fitted for it because they have a "good radio voice." Unless there is integrity in the inward parts, humility and regard for the needs and rights of others, these outward attractions may be merely decoys, leading their followers to disaster. In a year of national elections it is well for us to remember this, and try to find, and to give our votes to, those who appear to have these inner qualities of spirit.

Questions:

1. As you look at the story of Saul, what appears to have been his most crippling weakness?

2. Can you suggest any tests of character which might be used by a conscientious person in deciding how to vote?

For August 17—The Tragedy of Saul

1 Samuel 13:8-13, 15:17-22, 18:6-16, 31:3, 4

The incident with which the lesson begins will need to be seen not merely in the light of Saul's time, but also in the light of our own time and our own spiritual insight. Personally I cannot quite accept the idea that God rejected Saul merely because he offered a sacrifice which Samuel should have offered. That comes too near the ecclesiastical point of view which says that only certain ordained persons are qualified to deal with matters of worship. For Protestants who believe in the priesthood of all believers, and for Friends especially who deny the validity of "orders" in the church, this is an untenable idea.

The heart of the lesson is found in the statement of Samuel, "To obey is better than sacrifice and to hearken than the fat of rams." The sacrifice itself is not the important thing, but rather the attitude and spirit of the person offering it. It is only a step further to say that the right attitude without the sacrifice at all is enough. Jesus surely put little if any emphasis on sacrifice, and as a matter of fact, the whole line of great prophets had

been trying for centuries to get Israel to see that sacrifice without sincerity is without value.

The real difficulty here was that Saul, because of his previous successes had come to discount the importance of Jehovah and to have a patronizing attitude toward those who were the exponents of the religion of the fathers. Such an attitude is not hard for us to understand since it is so prevalent with us today. "The churches are good for community morale, and they should be encouraged to do all they can to stabilize society; but of course their opinions on controversial matters is unimportant." Does that sound modern? It is also ancient.

Saul's treatment of David is another instance of something wrong in his heart. The more authority one takes to himself the less he can tolerate opposition or even competition. Dictators must crush all opposition, for to allow difference of opinion is to admit the possibility the dictator is not omniscient. Now Saul was not a dictator, but he had come to a very high position, and the higher one goes, the greater the possibility of falling. The chief threat, so he thought, to his continued position was David. So he turned against him and sought to discredit him before the nation, with the result that he merely discredited himself.

In desperation, as the ground began to give way beneath him, Saul sought for some kind of help, even going to the witch of Endor. And as the battle still went against him, he fell upon his sword and ended his life.

From the standpoint of the nation, Saul's reign was a mixed blessing, but from his own personal standpoint, it was tragedy. He began with high hopes and a seemingly deep commitment. But he lost the thread of his dream someplace along the line, and wasted away to a great failure. To us he stands an eternal reminder of the importance of what a man is in the dark. It is not what people say about us that matters, but what we are in those deep places of the heart where only God can penetrate. Saul failed at the center and it was only a matter of time until his failure became evident on the surface as well.

Question:

Do nations produce their leaders, or do leaders produce their nations? What is finally most important, people or leaders? What meaning does dishonor at the national level have for the people of the nation?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Nicola Bailey, an Earlham graduate of 1952, sailed for Japan in June to serve for two years as the American teacher in the Friends Girls' School in Tokyo. She stood second in scholarship in her class at Earlham. Nicola Bailey's mother, Mercy Bailey, has been hostess of Quaker Hill in Richmond, Indiana.

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Harold Smuck, pastor of the Friends Meeting at Valley Mills, Indiana, will serve as part-time Young Friends Secretary for the Five Years Meeting during the summer months. He has previously been Young Friends Secretary for Western Yearly Meeting. He replaces David Stanfield, who will attend the Friends World Conference at Oxford.

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Friends attending the Third World Conference on Faith and Order, to be held at Lund, Sweden, from August 15 to 29, include A. Ward and Lena Applegate and Howard Thorne of Wilmington, Ohio, representing the Five Years Meeting, and Emilia Fogelklou Norlind, who will attend as a Fraternal Visitor representing the Friends World Committee for Consultation.

* * * *

Janet Whitney, well-known Quaker author, gave the Baccalaureate address for the 108 members of the class of 1952 at Wilmington College. A native of England, Janet Whitney has gained prominence as a writer and religious leader in the Society of Friends. Her latest book, *Intrigue in Baltimore*, is an historical novel of the Civil War era.

* * * *

Sally Harrison, a Junior at Lincoln School, Providence, is visiting the two French schools, one at Creil and one at Provins, with which Lincoln School works under the School Affiliation Program. Although several teachers have visited the schools in France, Sally is the first student to make the personal contact with schools and teachers.

* * * *

Benjamin Ngaira reports that East Africa Yearly Meeting will be represented by four Friends at the World Conference of Friends. They are Joel Litu, who helped with the translation of the Bible; Fred Kamidi, the headmaster of Kaimosi School; Hezekiah Wahuyile, a school teacher of long service; and a young African

already in Britain studying at Cambridge University.

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Marion Cowperthwaite Ballysingh, a Friend in Jamaica, has been named on the Queen's Birthday Honours List as a member of the Most Excellent Order of the British Empire (Civil Division.) She was honored as one of the most able and energetic social workers in Jamaica. She has done valuable work for many years and, as Secretary of the Council of Voluntary Social Services, rendered outstanding service in relief work following the hurricane of 1951. She is a member of Kingston Monthly Meeting.

* * * *

Lewis D. Savage, pastor of the Friends Meeting in Leesburg, Ohio, has been selected as the 1952 Rural Pastor of the Year for the Society of Friends in Ohio. The honor carries a free scholarship to a special three-week school at Oberlin College. The program is sponsored by Oberlin, the Ohio Farm Bureau Federation, the Farm Bureau Insurance Companies, the Ohio Council of Churches and the Ohio Farmer. Thirteen pastors and one rural weekday religious education teacher, from their respective denominations, have been judged winners.

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Friends who became acquainted with Japanese-Americans during the period of their internment and partial relocation during World War II will be interested in a new book entitled *Beauty Behind Barbed Wire*—the arts of the Japanese in our war relocation camps. Samples of art work—carvings, landscapes, embroidery work—made in their barracks by the Nisei have been collected by Allen H. Eaton in this volume. Eleanor Roosevelt has written the foreword. The book is published by Harper and Brothers at \$6.00.

* * * *

Two Earlham graduates of 1949, Alan O. and Donald Inglis, were ordained to the ministry of the Congregational-Christian Church on June 15 at the Webster Groves Congregational Church, Missouri, of which their father, Dr. Ervine P. Inglis is the pastor. Alan graduated from Yale Divinity School and Donald from Eden Seminary early in June. D. Elton Trueblood gave the Ordination Sermon at the request of these former students. Harold N. Tollefson, whose daughter Margaret is the wife of Alan Inglis, gave the Message from the Ecumenical Church at the ordination ceremony and

preached for Dr. Inglis during the morning service of worship.

* * * *

Twelve Institutional Service Units are being sponsored by the American Friends Service Committee this summer in hospitals for the mentally ill, homes for the mentally retarded and correctional institutions. Three regional offices, New England, Pasadena and Portland, are sponsoring units for the first time. At two hospitals, Hawthorn-den State Hospital in Macedonia, Ohio and Logansport State Hospital in Logansport, Indiana, the administrations have approved interracial units this year. At Logansport, the A.F.S.C. unit will introduce Negro attendants to the Hospital for the first time. Interracial units were not possible last year when units were held at these two institutions for the first time.

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J. Edgar Williams, retired minister of the First Friends Church of Detroit, Michigan, has received a letter expressing the appreciation of Queen Elizabeth II for a poem he wrote following the death of King George VI. His poem was entitled "Her Majesty, Queen Elizabeth," and has appeared in newspapers in Windsor, Canada. When he sent the hand-lettered poem to Her Majesty, Edgar Williams pointed out that he has a special interest in Kenya Colony, where the Queen was informed of her father's death. He helped establish the Quaker mission in the Colony as a member of the planning board that sent the first three missionaries into Kenya in 1904. Edgar Williams is well known to Friends in New England, North Carolina, the midwest and on the Pacific coast, where he has held pastorates.

* * * *

Jack Kavanaugh, Public Relations Secretary of the American Friends Service Committee in Philadelphia, has been appointed to the Oxford Conference to handle American publicity. He will be working with George Gorman and his British Committee, which is in charge of this same work in Britain. George Gorman is known to our readers as London correspondent for *The American Friend*. No "publicity campaign" is being planned in connection with the World Conference or Tercentenary Celebrations, but an attempt to meet the genuine interest of non-Friends will be made. Many Friends feel that there is a definite responsibility to interpret the spiritual

message of Friends to a world which needs that philosophy.

* * * *

Errol T. Elliott, General Secretary of the Five Years Meeting and Editor of this journal, and Leonard Hall, General Secretary and Editor for the Board on Christian Education, flew on July 1 to Shannon, Ireland, to begin itineration among Irish and Scottish Friends, previous to attending the World Conference of Friends at Oxford. While in England, Errol Elliott will give an evening lecture at Friends House in London on "The Significance of the Conference from an American Viewpoint," on July 27 and an address at the Woodbrooke Summer School, held August 16-23, on "Gospel Ministry Among American Friends." Travelogues from his visits in Ireland and Scotland will appear in this journal, beginning with the issue for July 31.

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A rural community group, with a background of Quakerism, is now in its fourth year at Chateau de Bouron near Champcevais, France. The aim of the group is to create a community stressing agricultural work which will allow each member to be a completely integrated personality, "bearing witness to the intrinsic dignity of man," as a recent visitor wrote. The community welcomes visitors for short or long periods, young people from all countries and Friends who are in need of rest. Margaret Czarnecki, who recently visited the group, and reports most favorably on its growth, hopes that American Friends may respond to this effort, and help financially with the present weathering of difficulties. Inquiries and contributions may be sent to Henri Schultz, Communaute Rurale de Bouron, par Champcevais, Yonne, France.

* * * *

The last major financial steps in getting under way the Philadelphia self-help housing project have been completed, and the contractor and future residents of the neighborhood began work in June. This project was begun several years ago by the Friends Service, Incorporated, an agency formed by the A.F.S.C. Financial backing from two Philadelphia financial institutions furnishing loans under a Federal Housing Administration-insured mortgage has been secured, with the F.H.A. commitment granted under a little used Title which enables a group of individuals to band together to get an F.H.A. insured mortgage as a cooperative organization, owning and operating its own affairs. The City of Philadelphia made the property on which the project will take place available at a financial reduction two years ago as part of a large-scale city

housing effort. This project, which has involved complex procedures in getting started, will serve as a pilot project in applying the self-help technique to the rehabilitation of a blighted urban area.

Friendly Fellowship

PORTLAND, INDIANA—Portland Quarterly Meeting of Friends met in June with a deep feeling of the presence of God. The State of Society reports showed four evidences of growth—workers working at their posts, meetinghouses and grounds being repaired, new members being added and old ones encouraged and better than good financial support. Visiting Friends included Fred and Doris Wright, of Winchester Quarter, who gave a short report on the good work at White's Institute. John and Julia Retherford of Marion, Indiana, brought messages in song and sermon during the afternoon session. The meeting expressed appreciation and gratitude for the past four years of efficient work of John Walter as Quarterly Meeting Clerk, who with his wife Orpha goes to a new field of labor.

Nellie Farris

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KOKOMO, INDIANA—A service of dedication was held at Union Street

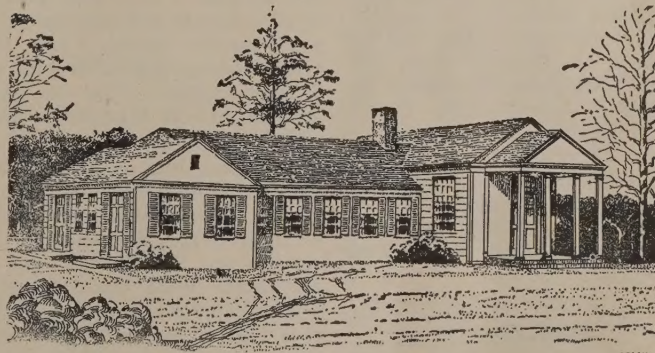
Friends Meeting in June for seventeen babies born during the past year to members of the Sunday School. Ruth Hawkins and Lelah Hardy, co-chairmen of the Cradle Roll Department, presented the babies with a souvenir booklet during the morning meeting for worship, and Norman Young's message for the service was on the topic, "Forbid Them Not." The babies recognized at this service were: Gary Lee Ash, Larry Richard Ash, Robert Boyd Chapman Jr., Melanie Sue Davis, Stephen Joy Delon, Martha Ellen Garrison, Beverly Jean Jenkins, Johanna W. Kendall, William Lee Knisley, Mark Thomas Maris, Janice Elaine Maskel, Michael Gene McCarter, Lewis Earl Middleton, Jean Ann Powers, James LaVerne Turner Jr., Deborah LeEllen Wilhoit and Janet Gail Wilson.

Fleta Pierce Newlin

* * * *

AMBOY, INDIANA—The Daily Vacation Bible School of the Amboy Friends Meeting was held from June 2 to June 13, with a total enrollment of 125. Average attendance was 95. Over forty five dollars was given in offerings to be applied toward the building of a classroom building at Happy Grove School in Jamaica.

Ten babies were presented for dedication by their parents at the Dedication Service for Infants held June 8 during the morning Meeting for worship. Recent activities at Amboy in-



FAIRFIELD COUNTY FRIENDS MEETINGHOUSE

The above drawing is an architect's sketch of the proposed Meetinghouse for the Fairfield County Monthly Meeting of Friends in Wilton, Connecticut. Plans have been drawn up for a building containing a large room to house the weekly meeting for worship, a kitchen, and four classrooms. These rooms will also serve for discussion groups, a library, the sewing group, and, it is hoped, for various community activities. The Friends' meeting for worship has grown steadily in recent years. There is also a

well attended First Day School. During the past two years a fortnightly group has met to discuss and study methods for reconciling differences and ending conflicts. The sewing group, faithfully attended by interested neighbors as well as by Friends, last year produced over 900 new garments, and also collected 3600 used articles of apparel. Friends hope that the services may be greatly expanded when the Meetinghouse becomes a reality. They have been meeting at the Westport Women's Club.

clude the election of officers of the Woman's Society, in which Viola Horner was elected President. A large group of young people attended the second District Young Friends Rally held at White's Institute on June 29. Young Friends from Fairmount, Marion and Wabash Quarterly Meetings attended. A Community LTL sponsored by the Amboy W.C.T.U. will be held this summer for children each Friday morning. It will be a vacation legion consisting of ten meetings starting June 20 and continuing through August 22 at the Amboy Friends Church. Jean Horner will be the leader.

Bernard and Glennis Douglass and their daughter Nancy left July 16 for the purpose of attending the Friends World Conference at Oxford, England. Glennis and Nancy have been appointed as delegates from Indiana Yearly Meeting. Glennis Douglass has faithfully served our Meeting as clerk.

Marie Lamb

In the Larger Circle

The second Biennial Fiction Award of \$5,000 has been announced by the Wm. B. Eerdmans Publishing Company, with the purpose of promoting and fostering the art of fiction writing which aims to depict the Christian faith as it may be dramatized in human life. Competition for the Award closes September 1, 1953. The first Fiction Award was given to Argye M. Briggs, author of *Root Out of Dry Ground*. Further information on the Award may be obtained from the Eerdmans Publishing Company at 255 Jefferson Avenue S.E., Grand Rapids 3, Michigan.

* * * *

The new International Christian University in Japan welcomes books for its library. Write to Dr. Stanley I. Stuber, JICU Foundation, 44 East 23rd St., New York 10, N. Y.

WANTED

Friends family to live in parsonage in Newmarket, Ontario, Canada, and give leadership in the Meeting. For further information apply to Marjorie Keffer, Clerk, Box 745, Newmarket, Ontario, Canada.

HUNTINGTON HOME Amesbury, Massachusetts

This Friends Home, under the care of New England Yearly Meeting and located in the small country town where the poet Whittier lived, invites applications from Friends. Men or women or married couples accommodated. Meetinghouse nearby. Unusually low rates with special reductions for retired Friends teachers. Address The Matron.

Correspondence

To the Editor:

James R. Furbay's article in *The American Friend* for April 10 stirred up a set of questions which never stay quiet very long with me. The questions are: What is the purpose of Friends' public Meetings? Are they, as James Furbay suggested, time when we listen to "labored and learned discourses and discussions about religion"? Are they gatherings of kindred spirits? Are they, or should they be, limited to worship in the usual sense of adoration and love to God, silently felt or expressed in words, putting all else from our minds? What about the great throngs of people who do not know Friends' teachings? Are our Meetings reaching and teaching them, gathering in and sending forth in power and truth?

Friends' love of calling public Meetings, "Meetings for Worship" leaves me uneasy. Worship for me is when my heart goes out in love and thankfulness and adoration to the Heavenly Father, the Creator, the Eternal God. Such times are richest in my life in the daily routine and circumstances when his Presence is vitally real, flowing from within like light from an open door. There is usually a different awareness of Divine Presence in public gatherings. The fellowship of believers with "The Presence in the Midst" is enriching, uplifting and precious. Group experience is more like the worship I feel with great music and the beauty and grandeur of nature. The supreme worship I have found is when soul has spoken to soul "and the Word was God." This can be in my kitchen, on the highway or in Meeting.

So the question persists, what should Friends' public Meetings be for? For answer I turn to what records we have of Jesus. When He went into the synagogue on the Sabbath He taught the people what was lacking in the teachings of others. He did not take that hour when the people were gathered, or any hour when they came to Him, to build His own soul in silent worship, although it was built with that "meat to eat that ye know not of" which we too experience when we minister to others. He did not forget or put aside the needs of the people and think only of His love for His Father. He shared the needs and explained God's love. I am so glad Jesus was not a silent Friend.

That is why I keep asking, would it be better if the aim of our public Meetings were to do as Jesus did, let worship, teaching and sharing each have a place, without dividing lines,

limitations or preference, even the preference for worship, and above all things to let the Light shine?

Lelia S. Marstaller

The Maine Idyll
Freeport, Maine

FRIENDS TEMPERANCE UNION

Friends in America will be interested to know that English Friends are working in the area of temperance.

The Annual Meeting of the Friends Temperance Union, held at Friends House, London, on May 22, was well attended. Special attention was drawn to the youth work of the Union over the past year and the Meeting encouraged the Executive Committee to develop this side of its activities and to lay greater emphasis in the future on the evils of gambling and public immorality.

Addressing the Meeting on "Recreation and Responsibility," Hilary Clark of Hammersmith Meeting, said that since Quakerism was a way of life, Friends were called upon to introduce it into the whole of their lives, including their leisure.

"The Society of Friends has a tradition of healthy, happy family life with strict standards of personal morality and we want as high a standard in all our leisure-time pursuits." In the matter of the drinking of alcohol and of gambling, she said that in some quarters there had been a breaking away from the acceptance of Friends' traditional testimony. Hilary Clark therefore hoped that as a Society we should re-affirm our social testimonies and that Friends would give new thought to combating the problem created by the social evils which at present exist.

Greatly disturbed by the high rate of road accidents caused largely by carelessness, impatience or lack of courtesy, she suggested that Friends ought to do more by propaganda to help build up a public opinion that regarded it as a crime to be reckless or thoughtless on the roads and which understood the peculiar dangers of alcohol in this respect. She urged all Friends to make sure that for the sake of the pleasure of a drink they did not appear to condone action which might be the means of causing a motor accident.

Finally she appealed for a rebirth of belief in spiritual values and a reinforcement of all we do "by a personal example of lives that are rich in the good things that God has given us to enjoy and at the same time free from all the things that lower our power to become Children of God."

BIRTHS

BAILEY—To Omar and Bertina Hallowell Bailey, a daughter, Bertina Hallowell, on May 30, at Philadelphia, Pa.

BRADBURY—To Robert and Dorothy Bradbury, a son, William David, on April 19, at Muncie, Indiana.

CARTER—To Lee Edwin and Fanny Carter, of Russiaville Friends Meeting in Indiana, a daughter, Shirley Kay, on April 5.

KNISELY—To Robert and Yvonne Knisely, a son, William Lee Knisely, on March 18, at Kokomo, Indiana.

MENDENHALL—To Charles H. and Martha Coulter Mendenhall, a daughter, Karen Ilene, on April 7, at Earlham, Iowa.

PEERY—To Laurence and Florence Kendall Peery, a daughter, Charlotte Lynn, on June 5, at Thorntown, Indiana.

PURDY—To Thomas Ellison and Carol Bartlett Purdy, a son, Marshall Bartlett, on June 7, at Westtown School, Pennsylvania.

SMITH—To Lyle and Edna Hadley Smith, a daughter, Charlotte Elaine, on May 22, at Clarinda, Iowa.

MARRIAGES

DAVIS - FARLOW—Margaret Rachel Farlow to Merle Leonard Davis, on June 20, at Center Friends Meeting in Greensboro, North Carolina, after the manner of Friends, with Seth Hinshaw sitting at the head of the meeting. The couple will reside in Richmond, Indiana.

GREEN-MORGAN—Phyllis Morgan to Richard Green, son of Vaughn and Lavonne Green of Amboy, Indiana, on June 1 at the Cassville Methodist Church.

PATSKOWSKI - MENDENHALL—Wanda Mendenhall of Las Animas, Colorado, to Maurice Patkowski of Pueblo, Colorado, on June 8.

DEATHS

EDWARDS—Retta Edwards, on June 1, at Des Moines, Iowa, aged seventy-two. She was a member of First Friends Meeting in Des Moines. As long as her health permitted, she was active in the work of the church. She was especially gifted with her needle and contributed much to the Christian Service Circle, which does relief sewing for the Service Committee. Surviving are a daughter, Wilda Newell of La Canada, California; two sons, Harold Edwards of Des Moines and Neville Edwards of Hayward, California; and four grandchildren. Funeral services were in charge of Everett Davis, who was assisted by Herbert Pettigill. Burial was in Des Moines, Iowa.

HADLEY—Adeline Hammond Hadley, on June 14, at Richmond, Indiana, in her ninetyeth year. The daughter of Hiram and Anna Foglesong Hammond, she was born near Le Grand, Iowa. She attended Penn College two years. On September 1, 1884, she married Stephen Marshall Hadley. They lived one year at Friendsville, Tennessee and one year at Le Grand, after which they moved to Oskaloosa, Iowa, where Stephen Hadley taught in Penn College for forty-four years. During those years she was active in the life of the College and of Oskaloosa Meeting.

Upon retirement they moved to Whit-
tier, California, where Stephen Hadley
died November 5, 1931. In 1936 she
moved to Richmond, Indiana, where
she has since made her home, latterly
at the Lauramoore Home. She was a
member of West Richmond Meeting.
Surviving are two children, Ross
Albert Hadley of Battle Creek, Michi-
gan and Jeannette Hadley Purdy of
Hartford, Connecticut; seven grand-
children and 13 great grandchildren.
A memorial service was held on June
17 in Richmond, Indiana. R. Furnas
Trueblood and William E. Berry were
in charge.

RATCLIFF—Jesse C. and May Harvey
Ratcliff, on June 1 and June 6, at New
Castle, Indiana. Both were members
of New Castle Friends Meeting. Jesse
Ratcliff, 78, was the son of John P. and
Ellen Cook Ratcliff. May, 74, was the
daughter of Charles B. and Martha J.
Harvey. Both were birthright mem-
bers of the Society of Friends and had
been loyal at all times. They had lived
together for fifty-three years in a
spirit of love and generosity that not
only pervaded their home but over-
flowed into all their relations in life.
They are survived by three sons and
five grandchildren.

SOLLAU—Gertrude Chalfant Sollau,
on May 28, at Muncie, Indiana, aged
seventy. The daughter of John P. and
Elizabeth Collins Chalfant, she was
born in Blountsville, Indiana. She
came to Muncie with her parents at the
age of five years and with the
exception of four years spent in
Hartford City had spent all her life as
a resident of Muncie. She was a very
active member of Friends Memorial
Church and the Golden Band Class.
Surviving are her husband, Eugene
Sollau; a daughter, Miriam Shepherd;
and a granddaughter, Ruth Janette
Shepherd. Services were conducted by
Robert Jones, with interment in Beech
Grove Cemetery.

WANTED

Is there an active Quaker couple
who would like to become a part of
Lower Bucks County or adjacent
Montgomery County community? Full
or part time. Please write to Muriel C.
Leedom, secretary, Friends Service
Council, Yardley, Pennsylvania.

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Original old oil paintings on canvas
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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30, 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California.—Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3887.

Chicago, Illinois.—Chicago Monthly Meeting, 108 W. Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

Cincinnati, Ohio.—Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Don Stanley, pastor.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina.—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana.—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School, 9:30; Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Long Beach, California.—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Lynn, Massachusetts.—Friends Meeting-house, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Mooreville, Indiana.—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry. Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts.—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FImore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VERmont 3579.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone MEIrose 0502 or MEIrose 9867. Religious discussion 10:00 a.m., Meeting for Worship 11:00 a.m.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m., First Day School, 11 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Un-programmed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m., Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

Walter C. Woodward

Friend on the Frontier

By Elizabeth H. Emerson

A STATEMENT BY THE AUTHOR

Within a few hours after I learned of the death of Walter C. Woodward, I knew that I wished to write an account of his life. The desire arose out of long years of friendship and appreciation. I am one of those of whom Elton Trueblood wrote in his tribute published in the memorial number of *The American Friend* as being "gratefully conscious that their first encouragement in writing came through the hospitable pages of *The American Friend*." The confidence of an able and trusted wielder of the pen is a priceless stimulus to one who would also wield it. Such Walter Woodward was to me.

The opportunity to repay in some measure the debt I personally owe came when the Memorial Commission asked me to write this biography, giving special emphasis to the period of twenty-five years' service with Friends. Although I knew well the responsibility which this assignment involved, especially for one who for twenty years had lived out of close touch with any body of Friends, I gladly agreed to make the attempt. Actual work began in the fall of 1949. There were many ready to give wise advice and invaluable assistance. Without them there could have been no biography.

So it has come about that ten years after Walter Woodward left us, the book appears—a loving tribute and a reminder to all who knew him of those Christian graces he possessed and the outstanding contribution to the work and spirit of Friends which he made. I commend it to all who knew and loved him and to those who, because of the glowing "fire he left burning" wish that they might have had the privilege of knowing him.

Elizabeth H. Emerson

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